1: Tessmann--30 E-5 (190-1909)1913 FH9 Fang FH9

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Fig. 35. The Door Part of a Dwelling in Olanga (Essángbuak Family), Southern Cameroons.

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tail. This is wedged into the door opening in such a fashion that the walls fit into the notches. Sometimes it is given an attractive form by being flattened near the end and having bands of palm plaited around it. Along the sides, on the other hand, the people content themselves with single strips of raffia stalk as door lining.

In the interior a thick post or a number of thinner posts (andɛ̄́i) stands at both sides of the door opening (mbɛ̄i I) (see Figs. 37 h, 38). Between these posts are wedged one or two diagonally placed poles, by means of which the piece of bark that serves as a door (evĭn e nda, evĭn e mbɛ̄i = louse bark or door bark) is held fast. Sliding doors are more rarely encountered. These run between /72/ the wall and a lath at the top and bottom of the door opening; in the daytime they are pushed to the side and at night pulled in front of the opening. We find door posts even where there are sliding doors, since they primarily serve the purpose of preventing strangers from looking into the hut during the daytime. Most doors made of bark close poorly because they warp. Frequently the "door" consists of nothing /Fig. 36 appears here in the original text/ more than a number of narrow bark pieces that are loosely

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Fig. 87. Boy about Seven Carrying a Child, Bébai (Esseng Family), South Cameroons.

861 everything that is on his mind. Also, any kind of influence in
593 the family unit is wielded only by the chief wife and /291/ even by her only to a limited extent. In all problems of life the father, as head of the family, remains the real friend and counselor of his son, as does the mother for her daughter.

861 In this way the love of the parents gently leads the child
593 through the realm of youth. However, once the boy has matured
578 into a young man, the obstinacy with which nature has to a spe-
626 cial degree endowed the Pangwe, sometimes asserts itself even in the face /Fig. 88 appears here in the original text/ of paternal authority. In such a case, it is sometimes only the most effective and most feared means of education that helps to lead the

[Text continues on page 163]

2: Tessmann--162 E-5 (1904-1909) 1913 FH9 Fang FH9

/Facing 290/ Plate XXVII

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Woman from Alen (Essauong Family) with a Child.

761 in the etok and stays there for a certain length of time. While she is
789 in this bath, she eats a soup made of the rest of the bark gathered by the practitioner, together with a pumpkin, a piece of the heart, liver, and some blood of the sacrificial animal, all cooked in a pot. This remedy is intended to satisfy the evur and prevent it from eating the blood of the woman or of the child which she may carry in her womb in the future.

761 The death of the child may also arise from an akaga given to its mother, which predicted that one of her children would not live.

761 Finally, if there is neither evur nor akaga, this mishap is believed
784 to be caused by the violation of a prohibition or, more likely, by
837 adultery committed by the woman during her pregnancy. To make her denounce her accomplice, she is beaten until she has named him. This man must then pay to the husband an indemnity equal to half the dowry which he spent to get his wife, an indemnity which represents the price of the adultery and the price of the child's corpse. The woman is subjected from then on to the prohibition of awos until the the birth of her next child.

854 The child (mon). Until it talks, the child is called nkaŋele. We We have seen that after its birth it is washed in cold water and not fed until the following morning. The breast is first given it by another woman rather than by the mother, whose milk is not good at first.

At the age of eight days, the child is smeared with ba. If the cord dries up by itself without trouble, it is enough to moisten it with saliva.

845 Anomalies such as the birth of an albino or of twins are considered
[143] normal. The natives have stated that albinos are reproduced in the same family at an interval of three generations. As to twins, they are forbidden later on to take part in the ngwel. If the twins are boys,
[55] the first is called Nzugo, the second Dzima; if they are girls, they are given the names respectively of Bela and Nzua.

551 A name is not given a child until several months after birth, when one is almost certain that it will live. A child receives several names. The father chooses the first name from among his ancestors. For example, a boy will be called Osene from the name of a paternal ancestor, to this name of Osene has been added the name of his father Ekomi, and so the child is called Osene Ekomi; but he also has a sort of first name chosen by the parents, which in the present case is [84] Andzang. The complete name thus is Andzang Osene Ekomi. The mother's

551 epicene but tend to be attributed more to a particular sex—thus, it is rather rare to find a girl called Za or a boy Nyangono.

854 In any case a baby, ntyen or nkeñelé, is not considered a human being until it receives a name. After the first going out from the house /the churching/ and until weaning, that is, for eighteen months or two years, the mother carries it everywhere with her, in a fold of her loincloth or in a sling for the purpose, doé or awoé, then, when it can stand by itself, astride her hip. The nkeñelé is given almost no training; the mother gives it the breast whenever the baby cries and does not attempt toilet training; a father occasionally plays with sons, rarely with daughters. Older sisters help the mother to take care of the baby, for instance, watching it in the shade while she is working in the fields or carrying the baby for her when she is overburdened.

862 Weaning often occurs in stages; the child begins to take solid food while still at the breast, sometimes before it is a year old. But it does not stop being considered a baby, nkenele, and become a child, mongó, until it walks and begins to talk pretty well. From that time on, it must learn to respect its personal prohibitions and clan taboos; often an older brother or sister will be charged to supervise him. Separation of the sexes increases with age; at about the fourth year children are no longer allowed to see adults of the opposite sex naked; around the fifth year, boys and girls, bo'befam and bo'binga, stop playing together.

857 Games are to a great extent mixed with the learning of future tasks; little girls play at housekeeping and sometimes with dolls; little boys hunt rats with the bow, throw small assagais at moving targets, set snares, etc. But there are also "free" games like jacks, cat's cradle, blindman's buff, common to both sexes, ndongo tops made of snail shells for boys, émvala or /a kind of/ dance for girls. Children also have their own dances distinct from those of adults and peculiar to each sex. They start working as soon as they know the taboos, girls helping their mothers, boys beginning to learn masculine crafts by preparing materials; stripping leaves from folioles of raffia "bamboo," barking and pounding lianas to be made into ropes, scraping skins, etc.

The children of a village play in bands, but practical training and the teaching of traditions is carried on at home, under father or 861 mother, according to the /child's/ sex. However, preparation for

initiations and now catechism bring all the boys and girls of a village together.

Adult surveillance is casual: grown people mainly want /95/ children to know their place and not to be a nuisance. Otherwise, it is mostly the older children who take care of the younger ones.

c. Adolescence

Boys and girls share their mother's hut until the beginning of adolescence, at which age the boys go to live by themselves, formerly in the "guardhouse," aba, nowadays in a hut on the paternal "allotment." Formerly, girls were sometimes married off before birth and went to the husband's village at about eight years of age; this is very unusual today, but it is still fairly common for them to go at that age to a paternal or maternal aunt or to a married sister, where they act more or less as servants until puberty, being trained meanwhile. It is also quite common for boys to go to live with a relative whose house is nearer a school than is their own village (1).

1. But a motive of proximity to school is not a complete explanation, merely an additional reason for leaving. In fact, a study of urban centers equipped with schools of a good level shows that 30 percent of the children live outside the paternal household with uncles or grandparents. Whatever a father's personal view, he could never refuse his son to relatives expressing a wish to have the boy for some time. (J. B.)

The bongô /children/ become nôôman, a youth, or ngon, a girl, at the onset of puberty. The transition is marked by circumcision among boys, atyi'i atyel, in the past sometimes followed by the first initiation, bekungu. Circumcision is done between the ages of six and twelve, usually around ten. Nowadays it is often done at a dispensary, while it formerly was the occasion of a family and village ceremony. Subjects for circumcision prepared for the ceremony with a relatively short seclusion (of a fortnight) during which they were

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

this is, because, to a Fang eye, polished brass looks *mbeng* (handsome) and is attractive for trade. Vessels are usually placed on top of the fire and not suspended over it; vegetables are frequently placed in stews. No separate dwelling house exists for cooking, it is carried on in the dwelling house. The water used to wash a dirty pot with is often thrown out on the earth floor of the dwelling, children playing in the wet dirt. In all domestic matters the Fang are very filthy. I have on more than one occasion when inside a native hut seen children micturate and defecate on the earth floor close to where the mother was cooking, the women and men present taking very little notice, and only occasionally placing the child outside the door. Cooking is exclusively the duty of women, a *real* man will not cook. Food is often highly seasoned with hot native red and green peppers, and food thus prepared is much appreciated. The food is usually well cooked through, with the exception of plantains which are often only half boiled and served quite hard. Large round stones are used for rubbing and reducing to powder guard seeds and various tubers. Smoking and salting are the only methods practised for preserving food, and on account of the value of salt and the difficulty of transporting it inland, it is seldom thus employed.

Drinks.—Rum has been carried from the coast by white traders and natives far inland and is used whenever obtainable, but the chief drink is cold water. Palm wine is made called *meyak*. Except in places where a trade factory existed I have seen very few cases of intoxication among the Fang, but when they can obtain rum it seems to completely demoralise them. Tea and coffee are known to people living near white settlers. When a party of headmen and others have taken a meal at the mission house, tea and coffee were greatly enjoyed and cups frequently re-filled. The first meal is usually about eight or nine o'clock; the natives think the white man eats very early; a mid-day meal is served and the evening repast is usually about sunset.

Food is frequently brought to the men inside the *abeng* (palaver house); at other times an entire family eats together inside the dwelling house. No ceremonies whatever precede the commencement of meals. When a son is born, or on the occasion of a wedding, and after some large palaver has been settled, a feast is usually given. Invited guests and strangers partake together with the town folk of the food prepared; it is usually served on the earth floor of the palaver house, on plantain leaves, and in cooking pots, each person helping himself. The women do not eat with the men inside the palaver house.

Mode of preparing Mbea.

Ba du mbéa ossi, e vóm a ne ndútál: a kapa boma málu mála, be kali tás: be atli ne nye: be ndá mbák: be kázi nye mbák iti be nou atum: beña tpak: binga vul: be kapa mana vul: be kázi nye ē mvē: ecloba ji: ve telā mvi mbea: wena mbea abea.